1: Nachtigall--142 E-5 (1952-1953) 1955 SC15 Paez SC15

/207 cont./

g) Festivals and Celebrations

796 The public community festivals of the Paez which are celebrated and observed in the course of the year nowadays take place only on religious occasions, on the three church holidays Semana Santa (Easter week), San Juán (June 24), and Immaculada (December 8). For the Paez these are primarily occasions for joyful gatherings, for setting off fireworks, and for eating and drinking richly and abundantly. It is not certain whether in former times there were any indigenous festivals in connection with sowing and harvesting and the natural cycle of the year, 796 and to me this does not even seem probable. There is nothing 221 in the myths and surviving indigenous customs of the Paez that 241 points to an agricultural rhythm of life; rather, religion, mythology, and ceremonial practice are remnants of a hunting and shamanistic attitude of mind. The absence of a ceremonial life connected with sowing and harvesting becomes understandable in view of the fact that it is possible to do this at any time of the year; there is no correlation between a seasonal and growth rhythm and a corresponding natural festival cycle.

796 The gobernador at the time is in charge of organizing the community festivals. The actual running of the festival, which includes the entertainment of the entire village and the serving of the necessary food and drink, is the duty of the two "fiesteros" and their helpers, the "albaceros" and "mayordomos." It is an [554] honor to be fiestero, but also an expensive matter, for this office costs each one two head of cattle, the food for the village on the festival day, and, in addition, the liberal distribution of chicha and brandy. And, to be sure, not only the chicha that is drunk by the village on the day of the festival, but also that which the helpers [426] drink when they make the chicha before the festival. Even if a fiestero hires himself out to the whites months before the festival /208/ in order to earn money, he often remains in debt for years afterward as a result of the obligations arising from the festival. In spite of the costliness of this office, the fiesteros -- so I was

/254 cont./

804 192 The period of a day is subdivided into the day (ẽn) and the night (kos). Early morning is called kosẽ; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ff'nze. Other subdivisions of the day are made according to the interval of an éšnetc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, ãte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word [221] [226] [132] enzte was used. It is the designation for the large annual communal fishing at the weir during the dry season in February. The two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

823 [491] No large geographical orientations or regional, individual divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes. 601 [186] Only the western bordering mountains of the Central Cordillera, in the direction of Popayán, are conjectured to be the habitation 123 area of the dreadful man-eaters, the Pijao. Geographical means 484 of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way. 821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

202 [361] [203] It is amazing that, in spite of their settlement pattern of individual farms, the Paez do not have any optical or acoustical means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kóse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

192

i + fuzis (T) } *i + fus* (H) }	jungle, old field (Span. *rastrojo*)
i + ni-tse (H)	artery, vein
ofx̌,	eye-tooth
ikẓ̌, ik-ye, ni	fuel, timber — Cast.: *ek-i*
enz	two
enz + fia uzis	few
enz, ẽs, nak	spring, dry season: according to Cast. *enz* or *ẽs* means also to fish; the dry season was called *enz-te*, i. e. fishing time, because the Indians fished only while the rivers were dry [221]
i-pil	midday
ẽt	louse
ẽl	coca
i-le-s (H), *-i-le-ni* (T)	antbear — Cast.: *e-le-li*
izki-net (H)	hip
ẽlx	humming-bird (Span. *tominejo*)
etl	phantom, dumb
etl + gwati (Cast.)	caringano, large louse
etl + kut	orphan (= phantom's son)
etl + ni (T) } *etl + ni-ia* }	widow (phantom's wife)
e-ni, pin-se	shooting-star (Cast.: *kitti-tin*)
fũ	wood, tree — Cast.: *vito, vitó*
fũ + kiak	wood
fũ + kas, fũ-kats	bark — Cast.: *cati*
fũ + tas	root
fũ + tap (H)	post — Cast.: *nonejá*
fũ + tsime	*Tibouchina lepidota* Baill., a small tree with showy flowers
fut (H)	ladder — Cast.: *agut*
gua-kas (T), *iut-kas* (H)	beard, bearded or white man — Cast.: *gua-gas, iu-gui-kas*
guãẓ̌, ut, kuti-ut (H)	hammock
kak (H)	cough
kakai-kil (T), *ki-pil* (H)	a myriapod (Span. *centopits*)

6: Bernal Villa--1 E-5 (1952-1953) 1954 SC15 Paez SC15

/291/

The Economy of the Paez

by

Segundo Bernal Villa

/Page 292 is blank./

/293/ General observations

433 Products of the soil make up the substantive part of the Páez economy. The Indians are barely familiar with a few manual arts practiced on very rare occasions. Hunting and gathering are quite secondary, and fishing even more so. Livestock-raising, while being an activity worthy of notice for its development, and for being, in addition, the essence of the native conception of wealth, serves more for carrying out disadvantageous barter transactions with the mestizo and white populations than for deriving a profit either in cash or in kind. The Páez economy is thus a direct one, devoid of intermediaries in the functions of production and consumption. The family consumes what it produces. The articles of consumption that are acquired are few. Essentially [439] they are salt, tools, cooking utensils, and clothing. On the other hand, the products that are sold are few: coffee, laurel wax, potatoes, garlic, and coca. It should be noted that the increase in some of these products is of recent date. Páez production merely provisions and seldom leaves a surplus to maintain regular trade. Foresight for times of scarcity exists, but it is neither sufficient nor organized.

• 221 Working the land conditions the daily activities of the Páez family. It might be said that the vital cycles are subordinated to the agricultural cycles. Basically, the year is divided into the months of the preparation of the soil and the months of the harvest, [166] including the protection of the crops in season. They devote the [464] months that fall between the extremes of this economic cycle to minor manual activities or they emigrate to hire out as day laborers

/293 cont./

●221 on the fincas of the "whites" (1). The social life and the re-
[166]
[464]
[192]
[199]
[128]

1. Generic term with which the natives designate all those who observe the norms of western culture, without any distinction as to race. For convenience we have adopted this usage, putting the term in quotation marks.

ligious fiestas are frequent during this period. The work is done /294/ with devotion and perseverance. It is not done in haste, but there is no resting either.

423 Every Páez family has its lands. This is its ambition. The
[183] primary source of its security. Every crag has an owner whose title has been won by the sweat of his brow. Every crag harbors a rancho that shelters a family. Every inch of land is passionately
[578] defended by the native. The disputes stirred up by this fact are not few. In like manner the cabildos are never so zealous as in the defense of the lands of the parcialidad /a territorial division/.
[648] The areas of settlement /areas of colonization by whites/ are spearheads in the very heart of the community. They were established against the full oppotition of the natives. On the other hand, the defense of the land and the prevention of contamination by foreign peoples are postulates of the doctrine. The distribution of the houses suggests in advance the profusion of paths and private property.

When they win the scarce land, the distances and difficul-
[464] ties that loom are not important. They are good colonizers, and it is rare that persons who lack land hire themselves out as permanent peons or become tenant farmers on the great haciendas.
[181] They prefer independence above all.

311 To study the economy of the Páez, certain factors of a
133 geographico-physical and cultural nature cannot be overlooked. They are:

1. Thermic levels. The lands now occupied by the Páez of Tierradentro correspond to the thermic levels of cold and temperate. The contour line corresponding to 2,000 meters